I WAS ONCE WALKING BY THE WAY AND I RECLINED TO RECITE THE SHEMA' IN THE MANNER PRESCRIBED BY BETH SHAMMAI, AND I INCURRED DANGER FROM ROBBERS. THEY SAID TO HIM: YOU DESERVED TO COME TO HARM, BECAUSE YOU ACTED AGAINST THE OPINION OF BETH HILLEL.

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(1) This seems to be simply a periphrasis for 'if a man is told in a dream'. Two explanations are then possible of what follows. (i) If he dreams and the dream so far comes true that a sword is placed on his neck, still he should pray. (ii) Even if he only dreams this, he should still pray etc. (R. Bezalel of Regensburg.)

(2) Eccl. V, 6. Apparently this is how R. Hanan understands the verse. E.V. Through the multitude and vanities there are also many words.

(3) Isa. XXXVIII, 2. MS.M. adds: Finally he gave him his daughter (in marriage) and there issued from him Menasseh and Rabshakeh. One day he (Hezekiah) carried them on his shoulder to the Synagogue (Var. lec. to the house of learning) and one of them said, 'Father's bald head is good for breaking nuts on', while the other said, 'it is good for roasting fish on. He thereupon threw them both on the ground and Rabshakeh was killed, but not Menasseh. He then applied to them the verse, The instruments also of the churl are evil; he deviseth wicked devices. (Isa. XXXII, 7).

(4) Jer. IV, 19.

(5) V. II Kings IV, 10.

(6) King Solomon.

(7) Isa. XXXVIII, 3. This comes in the prayer of Hezekiah.

(8) V. supra, 9b.

(9) A book containing remedies for various illnesses which Hezekiah hid from the public in order that people might pray for healing to God; v. infra.

(10) V. Pes. 56a.

(11) V. II Kings XVIII, 4.

(12) Instead of giving him a royal burial.

(13) Because Ahaz was a wicked man.

(14) V. II Chron. XXXII, 30.

(15) V. II Kings XVIII, 16.

(16) V. II Chron. XXX, 2.

(17) Ex. XII, 2.

(18) I.e., a second Nisan must not be intercalated.

(19) If the new moon is observed on it.

(20) And he declared the month Adar Sheni(Second Adar).

(21) Ex.XXXII, 13.

(22) Ps. CVI, 23.

(23) Isa. XXXVIII, 3.

(24) Ibid. XXXVII 35.

(25) Ibid. XXXVIII, 17.

(26) Because it was not made to depend on his own merit.

(27) II Kings IV, 10.

(28) In the explanation of עלית קיר which means literally 'an upper chamber of (with) a wall'.

(29) By means of a wall.

(30) Lit., 'elevated'.

(31) II Kings IV, 10.

(32) There is no prohibition against this.

(33) And this is not to be taken as a sign of pride or enmity.

(34) I Sam. VII, 17.

(35) I.e., he did not accept the hospitality of the people. R. Johanan takes the word 'there' to refer to all the places mentioned above.

(36) II Kings IV, 9.

(37) Ibid. 27.

(38) Lit. , 'the pride of her beauty', בהוד יפיה ,a play on the word להדפה ,' to thrust her away'.